

Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 7.

CARLISLE, MARCH 5, 1824.

Vol. III.

ADDRESS

Of the General Synod, to the Evangelical Lutheran Church in the United States.

(Concluded from p. 91.)

From the minutes of the last session of

THE SYNOD OF NEW-YORK, which was held at Livingston, Columbia Co. it appears that the ministry of that body consists of 20 members, that during the past year they admitted to church-membership by baptism 1179, admitted to sacramental communion by confirmation 277, and that the whole number of their communicants is 3114. The General Synod cannot deny themselves the pleasure of expressing the gratification which they received from the perusal of the minutes of this Synod, which contain abundant evidence of the zeal and activity prevailing that respectable body. The "*Harwick Seminary*," an institution incorporated in 1816 and patronized by this Synod, the Principal of which must always be a Lutheran preacher, and the majority of the trustees, members of the Lutheran Church, is in the most flourishing condition. This Synod have also taken measures to enlarge the theological department of this institution, and have appropriated a sum of money for the enlargement of the theological library, already containing about 1000 volumes. Several young men have been sent forth from this institution into the vineyard of the Lord, and the number now pursuing theological studies is *ten*; who promise, at a future day, to be highly useful to the cause of Christ. The

SYNOD OF NORTH-CAROLINA AND THE ADJOINING STATES

held their last meeting in Rowan County, and from the minutes of their proceedings it appears that the ministry of that Synod contains 19 mem-

bers, that during the current year they had admitted to church-membership by baptism 434 children and 13 adults, admitted to sacramental communion by confirmation 220, and that the aggregate number of their communicants is upwards of 1358. Whilst the General Synod disclaim the intention which has, perhaps, through want of better knowledge, sometimes been attributed to them, namely, to form a union of different denominations; one object at which they aim certainly is, to prevent discord and schism among the different portions of the Lutheran Church. It is therefore with much pleasure that they perceive, that the Carolina Synod adopted measures at their last session, to bring about, if possible, a reconciliation with several brethren who had seceded from them. And the General Synod cannot forebear recommending to both parties the exercise of that charity, toleration and forbearance which were so illustriously exemplified in the life of our divine Redeemer, and urging on them the impressive declaration of his apostle: "follow after charity;" "charity suffereth long and is kind," "seeketh not her own, is not easily provoked," "charity beareth all things," "hopeth all things, endureth all things:" therefore "we beseech you, brethren, by the name of our Lord Jesus Christ," "that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."

THE SYNOD OF OHIO,

at present consists of about 26 ministers. Their parochial reports of baptism &c. during the current year cannot be given, as their session having but lately been held, we have not

yet received their last minutes. From the former minutes of this Synod and other sources of information, it appears that they are actively engaged in doing the work of the Lord. Numerous applications are made to them by persons living remote from them, to have the word of eternal life preached unto them, and the Synod are making every possible exertion to meet these calls.

THE SYNOD OF MARYLAND & VIRGINIA at present contains 22 ministers. During the last year they admitted to church-membership by baptism 1420, admitted to sacramental communion by confirmation 650, and the aggregate number of their communicants is 4935. The General Synod perceive with pleasure, that their brethren of this Synod have paid peculiar attention to the Government and Discipline of their churches, and have submitted for the sanction of this body a "*Formula*" or Directory, which in their judgment is accordant both with scripture and sound reason, whilst it also perfectly harmonizes with the established principles of the Lutheran Church. An acquaintance with the history of the Christian Church in past ages, as well as a knowledge of her present condition throughout the world, establishes the fact, that mankind are prone, on this subject, to fall into contrary extremes; some maintaining that if our external conduct be correct it matters not what we believe, and others contending that as long as our creed is sound, the Church has little to do with our private deportment. But the principle which the General Synod conceive to be taught in scripture, and which they would recommend to the church at large, is this: that we should view with charity, and treat with forbearance, those who have fallen into an aberration of nonfundamental importance either from the faith or practice of the Bible and the Augsburg Con-

fession; and on the other hand, that we are bound "*not to eat with a fornicator, or a covetous, or an adulterer, or a railer, or a drunkard, or an extortioner,*" but to "*put away from among us such wicked persons,*" and that "*a man that is an heretic,*" who denies a fundametal doctrine, a doctrine essential to the Christian scheme, we are in like manner bound "*after the first and second admonition to reject.*"

THE GENERAL EV. LUTH. CONFERENCE
OF TENNESSEE,

commenced their last meeting in Sinking-Spring Church, in Green County, on the third Sunday of October; but their minutes having not yet left the press, we have not seen their parochial reports of this year. From the minutes of the session of 1822 it appears that their body then consisted of 6 Pastors and 4 Deacons. Urgent applications were made to our brethren of this conference, from persons resident in Missouri and elsewhere, to have the gospel preached unto them, and every possible arrangement was made to meet these requests. The brethren of this Conference as well as individuals in some other sections of the United States, have heretofore doubted the utility of the General Synod; but it is hoped their apprehensions will be dissipated, when a few years of experience shall have demonstrated its utility, and when maturer reflection on the nature of our constitution shall have convinced them, that if ever our Church at large should so far degenerate, as that a majority of any future General Synod should not only be so void of common Christian integrity, but so destitute of every sentiment of probity and honor, as to wish those evils which have been feared, still even then the attainment of them would, in our happy government, be physically and civilly impossible.

Turning our eyes from our own

country to continental Europe, which is the principal seat of Lutheranism, & in which the Lutheran Church is more numerous than all the other protestant churches together; numerous circumstances of interest and utility present themselves to our view. But not wishing to prolong this address to an undue length; we shall limit ourselves to some statistical and general views; and as the situation of

GERMANY including PRUSSIA, HUNGARY AND FRANCE,

are more generally known to our churches, we shall merely state by a calculation made from the most authentic sources, they contain considerably more than 17 millions of Lutherans. In

DENMARK,

in which the Lutheran is the established religion, in which the king must profess the Augsburg Confession and maintain it throughout the kingdom, the government of our Church, as is well known, is Episcopal. The kingdom is divided into the following Diocesses: the diocese of *Sjælland*, the bishop of which resides at Copenhagen; the diocese of *Fünen*, the bishop's residence at Obensee, the diocese of *Rygen*, the bishop's residence at Rygen; the diocese of *Aarhus*, the bishop's residence at Aarhus; the diocese of *Wiborg*, the residence of the bishop at Wiborg; and the diocese of *Aalborg*, the bishop of which resides in Aalborg. The government of ecclesiastical affairs is distributed among these 6 bishops; and there are in the whole 3272 parishes. In *Sleswig and Holstein*, there are no bishops; and the management of ecclesiastical affairs is committed to the care of General Superintendants. The members of our church in this kingdom amount to upwards of 900,000. The *Feroe Islands*, north of Scotland belong to Denmark and are Lutheran. They contain 1 superintendent, 7 pastors,

39 churches and about 40,000 Lutherans. In

NORWAY,

there are 4 diocesses, the bishop's of which reside at *Christiania* (the capital of the country,) *Christiansand*, *Bergen*, and *Drontheim*, and have the management of the affairs of all the Churches. The Department of *Aggerhus* alone contains 111 parishes. *Iceland* has 46,000 Lutherans. *Holum* one of its principal towns, formerly was the seat of a bishop; but his diocese is merged in that of *Reinkenrick* or *Skalholt*, the jurisdiction of whose bishop extends over the whole island. There are in all *Iceland* 189 parishes; the pastors are all natives, and have studied principally at Copenhagen. Norway proper contains about 700,000 Lutherans. In

SWEDEN,

in which likewise, Lutheranism is the established religion, the ecclesiastical affairs are administered by the *Archbishop of Upsala* (which venerable station is at present filled by the Rev. Dr. Rosenstein,) together with the bishops of *Linköping*, *Skara*, *Strängnäs*, *Uppsala*, *Åbo*, *Lund*, *Borgo*, *Gæthaburg*, *Calmar*, *Karlstadt*, *Hernæsant*, *Gothland* & *Stockholm*. The whole church is divided into 192 ecclesiastical circles (*probsteyen*) which contain about 2,800,000 members. In

LAPLAND

there are numerous Lutheran Churches, the principal of which are at *Asele*; *Lyksela*; *Jockmock*; *Gelliware*, which is situated directly under the Arctic or North polar circle; at *Jukasjerswi*; at *Enontekis*, where the sun in summer is visible 49 days uninterruptedly; at *Utsjoki*, which is 69 degrees 51 min. 52 sec. north latitude; at *Kamuso*, and at *Enara*. The religion of

FINLAND

is Lutheran. The country is divided into two diocesses which are under

the jurisdiction of the bishops of *Abo* and of *Borgo*.

As criteria by which we may in some degree estimate the tone of evangelical feeling prevailing these several countries, the following circumstances relative to their Bible societies, may not be uninteresting to the Church. The ministers and people take a deep interest in the dissemination of the holy volume. The fourth Report of the Danish Bible society states, that "the eagerness to possess the Bible is increasing throughout the kingdom—many copies have been sent to the ministers for distribution among the poor and among the young after their confirmation. A number of copies has also been forwarded to Iceland, to Greenland and the west India Islands." The gospel of Matthew has been translated into the *Ferroe* language for the use of the inhabitants of those islands. The Bible societies in Denmark are particularly active and efficient. In the sixth year of her existence, the mother society of Denmark issued 11,320 Bibles and had 36 auxiliaries. Nor are the societies of Sweden and Norway deficient in activity and zeal. Their plans are extensive and their labors great. In concluding this subject, we cannot deny ourselves the pleasure of quoting to you the impressive words which fell from the lips of the aged and venerable president of the Swedish Bible society at their meeting in Stockholm, and which cannot fail to reach the heart of every follower of Jesus and especially of every Lutheran Christian: "There was a period" said he "still fresh in the memory of many, when some predicted that the era was fast approaching when there would be no Bible to be found, except in large libraries, and covered with dust, to remain as a memorial of the superstition of our ancestors. They did not consider, that had such predictions been verifi-

ed, the pillar which supports the civil government would have been removed, society at large would have lost its best security, and suffering humanity her best consolations. What would these airy schemers now say, could they rise from the dark tombs into which they have descended without hope, if they were to behold what indescribable evils have been produced by their doctrines, or if they should see that sacred book, which was once the object of their coldhearted derision, now circulated throughout the whole world, anxiously inquired for by multitudes, and received with veneration and gratitude? What would they say, could they see princes and other exalted personages, and thousands of the various classes of society considering it their delightful duty to become fellow laborers in paying homage to this important object, and by this means fulfilling the immutable truth of that divine declaration: "*as I live saith the Lord, every knee shall bow to me, and every tongue confess to God?*" The number of Lutherans in

RUSSIA

has been estimated at upwards of 2,000,000, which is however perhaps overrated: 1,500,000 would be a moderate estimate. Relative to the state and number of our Churches in AFRICA, EAST-INDIA, HELVETIA AND

THE NEETHERLANDS,

the General Synod cannot, at present, communicate any definite information. It appears, however, upon a general survey, agreeably to the preceding estimates, which are certainly below the true ratio, that those followers of Christ, who bear also the name of the illustrious Luther, amount, thro'out the world, to upwards of 20,000,000; their number has indeed been estimated by good authors at 28,000,000. In concluding this address, the Gen. Synod would join their Churches, & their fellow Christians at large, in

offering their sincere and heartfelt gratitude to the great Head of the Church, for those cheering scenes of evangelical and catholic exertions for the salvation of the human family, which the Christian world has of late years witnessed, in prayer for the rapid and general diffusion of the holy, heavenly, saving principles of the Gospel of Christ, and in commending the Church and all her interest, to the protection and the guidance and the blessing of Him, who promised that the gates of hell should never prevail against her.

For the Miscellany.

Messrs. Editors,

Will you give the following dialogues a place in your useful paper? Some of our youth are in danger of being deceived by what the world terms an *innocent amusement*. How can that be *innocent* which for centuries has been the means of supporting spendthrifts, gamblers, drunkards, harlots, and the veriest trash of society? Are these *characters* deserving of imitation? How ignorant, or how lost to every sense of decency must they be, who, under the ill defined title of *Thespian band*, claim for themselves a place among such company? The more serious part of your readers may, perhaps, have their consciences enlightened and emboldened in the discharge of their duty, by the following dialogues on THE STAGE:—and parents and teachers and guardians, who are disposed to know it, may probably obtain some aid in determining what conduct should be observed by them in relation to the company of strolling players that occasionally visit this place, and the *thespian band* that are ambitious of being reputed their rivals. Q.

THE STAGE.—DIALOGUE 1.

Mr. Clement.

Well, my dear friend, what became of you last evening, when I looked so anxiously for your company?

Mr. Mortimer. I was at the Theatre, enjoying the representation of the Comody of *The Road to Ruin*, and of the after-piece of *Don Juan*, or as it is called, *Don Giovanni*, the closing scene of which exhibits his destruction by a shower of fire.

Clem. A very correct description indeed, Mortimer, of the evil effect which theatrical representation is cal-

culated to have on the minds of its votaries, and the morals of the community; and deeply grieved am I that you should be able to derive any enjoyment from it.

Mort. And I am not a little surprised at your want of taste for the Theatre, which has not only been considered as a school for morals, in all ages; but has lately been defended, and even recommended, from the pulpit and the press, by the discourses of an able Casuist. That the Theatre has a tendency to the improvement of morals, I cannot therefore for a moment doubt, agreeably to the motto, *Veluti in Speculum*, which was formerly, and may be now, affixed over the curtain at Covent Garden Theatre: for, *as in a mirror*, virtue and vice are portrayed in the most lively forms; and I am thereby more readily taught to admire and practise the former, and to abhor and shun the latter, than by reading, or by the lingering instruction to be derived from scenes in real life:

"To show the very age and body of the time,
"Its form and pressure." *Shakespeare.*

Clem. It is not the character of the Casuist to whom you have alluded, nor even the judgment of my valued friend, who possesses such correctness of taste in most other things, that can be admitted by me as an *evidence*, of the tendency of the Stage to moral improvement, while history records the contrary; and moreover, when I find it to be completely at variance with every doctrine, spiritual temper, and divine precept, contained in the Scriptures of Truth. I should, however, like to hear what can be advanced from others in favor of this *School for Morals*; and then attend to what my friend himself may have to offer in his own defence, for giving his sanction to that which I firmly believe to be destructive to the morals of the community; while I shall endeavor to answer the arguments brought forward, as they shall occur to my mind.

Mort. I believe, Clement, you will have enough to do, in order to convince me, that I am in the wrong, backed as I am by the names of Addison, Rowe, Young, Horne, Cumberland, and by a numerous host of worthies, ancient and modern, who never dreamed that they were contributing thereby to lower the tone of public morals, but rather thought they were raising it to its proper standard.

Clem. This is a powerful phalanx brought in favor of the Drama, Mortimer, it must be acknowledged: if, however, it can be proved to be an evil in itself, productive of evil consequences, and contrary to the word of God, even these authorities, great as they must be allowed to be, will not avail you in argument. I shall be attentive to you; bring forth your strong reasons.

Mort. You do not expect me to have retained in my memory all the points in favor of my system, with which the discourses of my advocate are fraught, or which I can adduce from other sources.

Clem. By no means. The prominent heads of division in the subject will satisfy me, without regard to arrangement or order, just as you shall be able to collect them; and let me tell you, *you* will, in your turn, have enough upon your hands to convince me that the Stage is not hostile to public instruction, to morality, and happiness.

Mort. This broad assertion my intrepid coadjutor combats; and contends, that the ignorant, the vulgar, and the empty-minded, derive improvement from their resorting to the Theatre;—that Tragedy, to the illiterate, is a lecture on history; Comedy, to the uneducated; a school for manners; that young nations, like young persons, are the most attentive to the Theatre; and that to suppress such a school, is to bid rudeness to be perpetual, and to quench the most amia-

ble of ambitions. You appear greatly diverted at this statement; but remember, Clement, derision and laughter will be a poor substitute for argument.

Clem. I really crave your pardon, Mortimer: there is something in the views of your oracle so preposterous and extravagant, that to refrain from smiling is utterly impossible; and, were you not the faithful reporter of what you state to be the objector's sentiments, I could not have believed they had ever issued from the press, much less from the lips or pen of a public Teacher.

Mort. You will find them at large in a volume which I shall be happy to lend you; and which you had far better peruse before you condemn.

Clem. I shall oppose these vain speculations by *facts*. One of the most remarkable is, that the Stage has flourished most in the most corrupt and depraved state of society; so that, instead of its being a school, to suppress which would be to perpetuate ignorance, you will find, that in the exact proportion that the Drama has thriven or declined in any place; so has it been the faithful barometer of the depraved or ameliorated state of morals in that community.

Mort. But all this is mere assertion, without proof;—you talked of *facts*, and are for substituting mere theory and speculation.

Clem. Not quite so fast, Mortimer; have a little patience, and proofs shall not be wanting, more than will satisfy the mind that is open to conviction. Let my dear friend, who is not unacquainted with the Grecian and Roman histories, carefully observe the effect produced on the morals and manners of the people of those countries by the Stage. The Romans universally believed that Greece destroyed her independence, and hurried herself into ruin, by her rage for theatrical & other effeminate amusements; and therefore

it was, that Cato asserted, "That the establishment of a regular Theatre would be to Rome a more dangerous Carthage than that which they had just destroyed." For a confirmation of which, permit to refer you to that section in the Preface of Rollins's Ancient History, which is entitled "Passion for the representations of the Theatre 'one of the principal causes of the degeneracy & corruption of the Athenian State.' While the Grecians were thus employed relaxing the nerves of their strength by these effeminate amusements, they were gradually unfolding their gates to Philip of Macedon. At the brightest period in which Rome itself flourished, a Theatre was unknown among that people. And when did the Roman Empire, allow me to ask, begin to decline?—It may be answered, After the conquest of the Tarentines, by Pyrrhus; from whose example the Romans date the origin of the introduction of the Drama to Rome; and which was rapidly on the decline when Nero himself became a buffoon and a comedian.

Mort. Can you furnish a proof of a more modern date? In the instances of Greece and Rome there might have been something peculiar to the times and in the manners, when Aristophanes, in Greece, (whose theatrical lessons destroyed all sense of public virtue and decency, it must be allowed,) and Roscius, in Rome, were the heroes of the Drama.

Clem. Nothing can be more easy. Need I go further, than by referring you to a neighboring nation? Where, let me ask you, does theatrical representation more abound than in the metropolis of that country? And where, within the compass, on any part of the earth, is there to be found more depravity, effeminacy, and dissipation, than in that capital?

Mort. Will not your argument be much weakened, by the fact, that, during the revolution, which must be

considered the period at which morals were at the lowest ebb, the Theatre declined?

Clem. If Mortimer could prove it to have been the case, most undoubtedly would I admit my argument to be somewhat weakened; but I deny the fact. "The rulers, during the revolution, were skilful adepts in the art of corruption: they knew it was necessary to corrupt before they could enslave: they therefore opened an unexampled number of Theatres; and so reduced the price of admission, as almost to emulate the gratuitous admission of the Athenian populace in the time of Pericles; and, while their fellow-citizens were dragged by hundreds to the guillotine, they could behold the horrors of the scene, with stupid insensibility, and leave the spectacle of blood, to be convulsed with laughter by the fictitious exhibitions of pantomimical buffoons." Surely these instances are amply sufficient to establish my position; and are a complete answer, by way of proof, to that which has been advanced by your champion for the Stage; and, were any thing further wanting, to stigmatize the Drama as unfriendly to morals, it would be only sufficient to adduce the additional fact, that the Fathers of the Christian Church united in one common effort to suppress the Theatres of Greece and Rome, and thereby manifested a very different sentiment from your admired friend.

Mort. Very different, indeed, Clement; for, my advocate does not hesitate to assert, that the Fathers of the Christian Church, by conspiring to suppress the Theatres of Greece and Rome, re-barbarized Europe; and condemned the victims of the tuition to a millenium of ignorance, vassalage, and woe.

Clem. The Theatre, then, must have been the palladium of *Liberty*, of *Wisdom*, and of *Civilization*, ac-

according to the opinion of your advocate. No, no! Mortimer; the Theatre was the grave of all these, if history be attended to; for a proof of it, in respect of the Athenian Stage at least, it is recorded that Pericles, in order to secure his own influence, established a fund from the public money, to support the Theatre, and to pay for the admission of the populace, making it a *capital crime* to divert this fund to any other purpose. 'He scrupled not,' says Mrs. Hannah Moore, 'in order to secure their attachment to his person and government, by thus buying them with their own money, effectually to promote their natural levity and idleness; (Acts xvii. 21.) and to corrupt their morals.' Thus, Mortimer, you will be constrained to admit, that the Stage has been proved, from facts, to be not only subversive of morals, but of liberty.

Mort. Of liberty! as well as of morals?

Clem. Yes! of liberty, and of happiness also; for, in the opinion of another author, it is but to inspire a people with a rage for amusements and shows, and they will soon yield up their liberty, and become the vassels of any tyrant, who will thus encircle them, like Pericles, with the silken cords of voluptuousness and pleasure; and with regard to the happiness which is diffused by a Theatre, it is sickly, imaginary, evanescent, and, as I could easily prove, destructive of true peace and happiness: indeed, Mortimer, I cannot help thinking there must be something very wrong in the structure of that man's mind, who can not only gravely assert, but deliberately publish the sentiment, that the suppression of the Theatres by the Christian Fathers rebarbarized Europe.

Mort. But, surely, you will admit that the Stage, by exposing vice, and making it a subject of ridicule, may reform mankind.

Clem. This is a mistake, Mortimer; the weapon is by no means suited to so noble a design; its strokes are never aimed at the root of the corrupt tree; and they are too feeble to lop off any of the straggling branches. It is an unsanctified weapon, condemned in the word of God. "Fools make a mock of sin;" and thus sin is made a subject for laughter at the Theatre; but how shocking to make *that* a subject of merriment! which leads to eternal death! Besides, it is casting contempt on the wisdom and goodness of God, to hold that the morals of men may be amended by any other means than those which HE has appointed. To set about reforming mankind without the word of God, is just as wise as to attempt to wash the Ethiopian white, or to discharge the spots of the Leopard. Men will never be truly wise, or virtuous, till their hearts are renewed by divine grace; nor turn from their sins and follies, till they know and believe what Christ has done and suffered for them.

Mort. I am still anxious, Clement, that you should examine the arguments of my admired friend, as you are pleased to call him.

Clem. I shall examine the argument in the volume you have promised to lend me; and shall be happy, at our next interview, to resume the subject.

Mort. I will send you the book; and I, in the mean time, will be preparing to bring forward further arguments in support of my favorite amusement; and indulge a hope, that my friend Clement will have no objection to accompany me to the next play: so, good morning.

Clem. Farewell!

(To be continued.)

BLESSINGS OF DESPOTISM.

The cry throughout Spain is said to be The Inquisition forever—down with the Jews, and the Jacobins.

CARLISLE, MARCH 5.

A QUARTERLY MEETING

Of the Board of managers of the Young Men's Missionary society, will be held on the second Saturday of March inst. at 3 o'clock, P. M. at the school room of Mr. Gad Day.

Summary of Revivals of Religion.

It must be gratifying to those who are praying for the prosperity of Zion, to hear that revivals of religion are not less frequent now, than heretofore.—Although we do not intend at this time to present our readers with any detailed accounts of the work of the Lord among any portion of God's people, we are glad in being able to give a summary view of a goodly number of revivals. We notice some which have been before the public for sometime, but which never appeared in this paper.

In Marlboro', Me., the revival which had been experienced some time during the latter part of the past year, continued to be felt in January last, at which time ten persons had united themselves to the Baptist church; and many more were subjects of the revival who had not, at that time, declared their attachment to the Lord. The letter from which our information is derived, in conclusion says, "Jefferson is already sharing in the good work. A considerable number in that place we hear, have already obtained hope in the mercy of God, and to say the least, we are encouraged with the prospect of a very extensive revival."

Milford, N. H. experienced a partial revival about the same period. Eighteen or twenty persons, at the time of our last information, had made a profession of religion.

About the 1st of January last, Rev. J. Seales made a statement in the Rel. Intelligencer, of the effects of a revival of religion which was experienced in Millington, Con., in which it is said that fifty-three persons had been admitted to church membership. This revival has not only been the means of bringing in sinners, but also that of healing divisions and animosities. In concluding his statement Mr. S. observes:—"More than one hundred have expressed hopes, and every week adds to their number."

"In a few weeks after the revival commenced in Millington, a similar work began in Col-

chester, and thus connected that with a chain of revivals, which began on Massachusetts line in 1822, and has extended into New London county.—In Colchester, about 100 have recently expressed hopes.—A revival has recently commenced in Westchester, and about 30 are rejoicing in hope."

In Albany, N. Y. an awakening was felt about the beginning of last April. From an account of it lately published dated Nov. 1823, we learn, that an accession had been made to the Baptist church of 60 persons. A number of the youth, who had been participants in the awakening, were at the time teachers in the Sabbath school.

A revival lately commenced in Nantucket. In Dec. last about thirty souls experienced a hope of being made partakers of the life that now is and that which is to come. At the above date the prospects of its continuance were propitious. It was not confined to any particular denomination.

Two revivals were lately reported as having commenced in Plymouth county, Mass., the effects of which were very sensibly felt.

In North Carolina, the reviving spirit was felt a short time since, in seven different places; the number that have made profession at four of those places amount to about 226;—viz. at Lane Creek, 64; May's Chapel, 32; Abat's Creek, between 60 and 100; and at Haco River Mountain, 60. The number of converts at Salem, Sandy Creek, and Rocky-spring, are not known.

In Randolph, Mass, seventy-five persons, the fruits of a revival of religion, have been added to the church.

At the missionary station of Talony, a revival of religion is now experienced, chiefly among the Cherokee Indians. Nine persons, belonging to that tribe, and one white man, have lately joined the church, "four or five give evidence of a saving change, and others are anxious to secure their salvation."

We extract from the Boston Recorder the following information:—"Dr. M'Auley removed from Schenectady to New-York, in 1822. From that time, there has been one continued revival in the church over which he is placed. The Parish consists at the present time of more than 500 families. Dr. M'Auley has twice visited every family. More than 200

members have been added to the Church; of whom 98 are heads of families.

To be continued.

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Mr. Summerfield.--We are gratified to be able to state, that Dr. Sargent of Philadelphia has received a letter from the Rev. Mr. Summerfield, dated Dec. 22, 1823, in which he mentions that before the letter would reach its destination he expected to be on his passage to the U. States, in company with the Rev. Mr. Reese and Mr. Hannah, delegates from the English Methodist Conference.

IMPROVEMENT OF AFRICANS.

Slaves to the amount of 2000, joined the British army in the war of the revolution. After the term of their service had expired, they were settled as free British subjects on grants of land in Nova Scotia; where they made great improvements in their situation; erecting places of worship; preparing ministers from among themselves, and securing to themselves the character of honest and industrious people.—The soil of this Island being poor, and the climate cold, the majority of them were persuaded to emigrate to the colony of Sierra Leone. "In this colony are now collected from fifteen to twenty thousand negroes, of whom upwards of twelve thousand have been liberated from the grasp of slave dealers.—They are settled in towns and villages, engaged in cultivating the soil, exercising different trades, and in every kind of employment which the circumstances of the colony demand. All enjoy the

advantages of education. They are regularly observant of the Christian Sabbath, are provided with houses of worship and religious teachers, whose pious labors have been crowned with very remarkable success.

London Jews Society.—The object of this institution is the education of poor Jewish children. At a late annual meeting the President, (the Duke of Sussex) called a little Hebrew girl, not seven years old before him, and placed her on a table in the presence of the assembly, where she recited an ode, from which the following stanza is selected.

By all the griefs that ye assuage,
By orphan eyes upraised to bliss;
By the gray head of childless age,
Bow'd to the earth in thankfulness,
Oh! freely still your aid bestow,
Help us to live—the old to die,
And blessing others here below,
Yourselves be doubtly blest on high.

The collection taken up on behalf of the Society amounted to upwards of seven thousand dollars.

GEOGRAPHICAL GARDEN.

Ira Hill, of Baltimore proposes in a memorial to Congress, to construct a Geographical Garden, to occupy ten acres of ground, upon conditions that the government furnish the land for this purpose in the vicinity of Washington City.—We make the following extract from his memorial, which will give the reader an idea of the intended garden:

"The memorialist proposes to form near the Capitol a Geographical Garden. In this, all the known parts of the world shall be delineated. The

beds of oceans, seas, gulfs, bays and lakes shall be depressed, and the continents, peninsulas, and isthmuses, mountains, islands, &c. shall be raised in proportion to their respective elevations on this terraqueous sphere.

"The beds of the oceans, &c. shall be covered with gravel, and the lands shall be adorned with verdure; and mountains may rest on the same kind of stones as compose them in their natural state.

"The Channels of rivers shall be described as in their natural courses, and lowered in proportion to the heights of their respective banks. If required, the beds of oceans, seas, &c. shall be so constructed that they can be filled with water at any time, so that the whole world, in its native elements, will be completely represented in miniature.

"If the proposed topographical delineation should be constructed on ten acres of ground, and described according to Mercator's projection, the lakes Erie and Ontario would be each more than eight feet in length, and the United States from the Atlantic to the Pacific will be one hundred and sixth feet, and every Country, Kingdom, State and Province will be clearly delineated. The situations of all the important cities, shall be so described as to convey a complete idea of them. The parallels of latitude, and the meridians shall be correctly laid down as shall likewise the Equator, Eliptic; the Tropics and other circles."

KNOWLEDGE OF OUR COUNTRY IN ITALY.

Extract of a letter—"His highness talked gravely of communicating to the French government the important and revolting fact, that the officers of the Constitution frigate, in the Mediterranean, had portraits of Napoleon in their state rooms. It is strange and distressing to see how ignorant well

educated persons are of our country and institutions. I actually heard one of them soberly relate, as a piece of news from America, that the "Greeks had made war upon the Cherokees, and that it was supposed the Tennessees would join them."

For the Religious Miscellany.

About a month ago I went on a visit to the house of my much esteemed friend Eudoxus. It was a fine winter evening; and when I entered the room which the family usually occupied, I congratulated myself on finding the wonted circle sociably formed around the cheerful blazing hearth. Mingled with the inmates of the house I immediately recognized the features of Marcellus, together with those of his wife, the sister of Eudoxus. They had taken advantage of the snow to pay the winter visit to the house of their friends. I required no introduction to any of the company; and after the customary salutations, I took my seat without ceremony next to Marcellus, and became one of the evening circle.

I immediately perceived that Eudoxus had been engaged in a particular discussion with his friend, and begged him not to be interrupted on my account. I prefer the attitude of a hearer at any rate, especially when my friend is the speaker. He informed me that the subject of their conversation had been the propriety and advantages of Family Worship as a christian duty. My brother-in-law Marcellus said he, does not seem to estimate the importance of the practice as highly as I do myself; considering it a very proper observance in many cases, but by no means an obligatory duty in every sense whatever, on every christian family. Whereas, I attach a considerable degree of blame to every professing head of such a family who neglects the practice without a much more satisfactory reason than any of those

whom I have known, were able to give of their omission. I wish to show the obligatory nature of the duty from the consideration of its great practical advantages, and the general precepts of the word of God. Every christian must at once admit the obligation of any practical observance that tends in its exercise and consequences to glorify his God and Saviour, and materially to subserve the accomplishment of other great and important duties with which he is expressly intrusted. I have been pointing the attention of my friend hitherto to the beauty of the observance, and the satisfactions it imparts in itself to the truly christian family. If my friends are willing I will now enter more particularly into the consideration of its obligation and general good results; it is a theme, I acknowledge, dear to my heart, and the importance of which I would wish to impress on every christian mind.

We assured him of our most cordial willingness & desire that he would pursue the subject, and he proceeded.

The practice which we are considering is certainly a most natural one. Where the mind is really impressed with the being and character and providence of a Supreme One, and convinced that the Governor of all his works is accessible by the prayers of all his creatures, it is evident that a sense of want must necessarily produce an expression of this want to God by prayer. In the same measure a sense of common wants naturally leads men, who believe that mercies come in answer to prayer, to public and social waiting upon God in his appointed ordinance. Surely then it is natural for a family, blended together more entirely in their interests and wants, than it is possible for any other association whatever to be reciprocating joy and grief, participating every emotion of the heart—it is certainly natural for them to unite their

voices at the throne of grace, and send up one common acknowledgment of common mercies, and one common supplication of common interest. 'Where two or three are gathered together in my name' saith the Saviour, 'there am I in the midst of them.' Glorious promise! and is it not natural for the christian family rejoicing in the faith of the Lord Jesus Christ, to claim the fulfillment of so gracious a promise by frequently presenting themselves before God in his all prevailing name? What may the presence of so glorious a personage be ensured in a believing family, in so particular a manner, on so easy a condition, and shall they suffer days and nights to pass over their heads without even manifesting a desire of such a blessed visitation by assembling together in his name? No, if the hearts of professing christians were burning with love to Christ as they ought to be, families would hail with delight the season which brought them together to magnify the goodness of God, to dwell on the glories of the Redeemer, and feel that this adorable Friend of sinners was in very deed present in love and compassion to bless and consecrate their worship.

But the christian is demanded and certainly feels an interest to bring up his children in the nurture and admonition of the Lord. Although opportunities of religious instruction can never ensure the future piety of those who enjoy them, yet the blessings of God are generally connected with the exercise of the proper means. He has appointed the channels in which they shall flow, and we have no right to expect them in any other manner. His promises are absolute and free in themselves, yet they can only become ours by an attention to the conditions whereby we are called upon to testify our willingness and desire to receive them. God has promised to bless the children of pious parents, but then i

is by rendering effectual their instructions and example of godliness in answer to their most fervent supplications. It is then the duty of the parent while he looks to God for the effectual operation of his Spirit, to exert himself in the religious instruction of his child, just as if the faithfulness of this instruction was to decide his everlasting destiny; as the prudent farmer ploughs and cultivates and plants his soil to procure a plentiful harvest, though it is God alone that giveth the increase.

But as it is the duty of christian parents not only to read the word of God to their children, but to teach them also to read and understand it, so is it the duty of such parents not only to pray for, but solicitously to teach their children to pray. And this can only be effected to any advantage by example. A child will not be persuaded of the necessity and meaning of such a service unless he is taught to reverence it in the daily practice of his parents. The immediate and natural inquiry of the infantile heart though it may not be expressed is, 'Thou that teachest another teachest thou thyself? thou that preachest a man should pray dost thou pray?' It is therefore the evident duty of the parent to bow frequently with his offspring before the throne of grace, and send up particular petitions for the particular circumstances of their wants. For depend upon it unless the child has seen his parent pleading before God for the remission of his sins, and the directions of his grace, it will not be taught to plead for itself. The conduct of its parent constitutes its most rigid standard of rectitude and this remembered only as it is expressed to the eye.

Here he was interrupted by Marcellus; it is most certainly a duty of the christian parent to inculcate the importance of prayer by private example. But is not this effectually

done when the father retires frequently with his child and makes it a witness of his private devotions, mingling petitions for its particular case, and teaching it to look in the same manner to the God of prayer; when the mother seeks the solitude of the closet with her lisping infant, and long after lisping infancy, to dedicate it in renewed faith to her God and implore his Spirit to take possession of its heart. In this manner the parents may confirm their instructions by example, and bring the importance of the duty home to the heart.

Eudoxus continued; this is a part of parental duty most plainly incumbent on the christian professor, and absolutely essential to the proper inculcating of the duty of prayer; inso-much that even a punctual attention to regular family prayer will be in a great degree ineffectual without it. But alas, though it is to be hoped there are some exceptions, there is room to believe that the neglect of the one is generally accompanied with a neglect of the other. And certainly there is a considerable want of consistency in separating between them. To allow that it is right and necessary to pray frequently with an individual child, is to allow that it is right and necessary to pray with all who may be under our charge, and to teach them to unite in the worship of God. And when the child sees both his parents morning and evening careful to begin and close the day with a voluntary acknowledgment of a Higher Father and a Greater Head, it receives the most impressive lesson of duty that it can derive from any other ordinary source. Reverence of God and sacred things becomes entwined with the earliest recollections of parental love and social sympathy, and it will cling to the heart in some degree, till its last fibres are broken in death. Yes, when the admonitions of affection have been slighted, when the

hedge of early innocence has been trampled over, and the feet have wandered far from its consecrated simplicity, still when memory rolls backward over days and years and times long slumbering in the waste of the past, and they will do so sometimes in despite of all resistance; the abandoned profligate will weep over the sacred associations of childhood. And oftentimes the Spirit of God will urge the remembrance upon his heart till it breaks in contrition at the footstool of his grace, and returns with penitent grief to pursue that path of peacefulness which had once been pointed out by the kindest of all earthly friends. Still there is every reason to presume a fault in the system of education, when this aberration has taken place at all, for saith the wise man, 'train up a child in the way he should go, and when he is old he will not depart from it.'

The responsibility of a master of a family is truly awful; and it is the duty and interest of such carefully to inquire into every thing that may have a tendency to promote or counteract the religious improvement of those who are committed to their care for the blood of souls will be required at their hands. And although the scripture contains no positive injunction of family worship at stated times, it certainly becomes every professing christian head of a family seriously to inquire whether the nature of his profession, the nature of his religion, and the duties it imposes does not plainly indicate the incumbent duty of worshipping God in his house with all his household. Abraham received this testimony of God, 'I know him that he will command the children of his household after him; and they shall keep the way of the Lord to do justice & judgment.' Whence we find that this venerable patriarch was particularly careful to instruct, not only his children, but all his servants in the

ways of the Lord; & no doubt, instituted an altar of prayer and praise to the God of all his blessings, in the midst of his family. The man Job was perfect & upright, fearing God & eschewing evil, & it was so, that when the days of the feasting of his children had gone about that Job sent and sanctified them, and rose up early in the morning and offered burnt offerings according to the number of them all; for Job said it may be that my sons have sinned and cursed God in their hearts. Thus did Job continually. And if Job in the obscurity of that dispensation, felt it to be his duty to act in this manner in respect of his children even after they had left the parental roof, how must he have behaved when they were yet under his instruction; and how should the christian father blush who, with all his clearer knowledge and clearer apprehension of the holiness of God, never calls his household together to sanctify them before the Lord, and plead a renewed application of the blood of the Great Sacrifice, lest peradventure some of his children may have sinned and cursed God in their hearts!

"Pour out thy fury upon the heathen and upon the families that call not on thy name," says the prophet Jeremiah. It is a fearful prayer, and it would be well for those who neglect the duty of family prayer to inquire with seriousness whether it does not imply more than the duty of simply acknowledging God by an attendance upon his public ordinances, or calling upon his name in an individual capacity. Does it not require every family to wait diligently upon the Lord in its collective character? I should fear to think and act as if it did not.

Under the oldest dispensation it was considered one principal glory of the patriarchal character to officiate as priest in his own family. To offer up the daily sacrifices and make an atonement for the sins of his household.

And it was accounted a chief privilege of the birth-right, that this duty devolved upon the eldest son in case of his father's absence, and after their separation into new families constituted him the High priest over all the others. It was the contempt of this privilege that aggravated the sin of Esau when he sold his birth-right, and authorized the apostle to style him "the profane." So we find Abraham and Isaac and Jacob, and Job and Laban, &c. frequently taking upon themselves the exercise of this office in their characters of Heads of families. But the sacrifices of the christian are offerings of prayer and praise, and the pure incense of thanksgiving unto the Lord. And surely the christian parent has no reason to undervalue and neglect a privilege so cherished by the friends of God of old.

But, interrupted Marcellus, do you think every person is qualified to discharge this office. All these instances which you have mentioned are of men eminent in piety and remarkable in the world. But as every person is not qualified to go forth and preach the gospel, and as every person is not qualified to become the mouth of a mixed assembly in social prayer; are there not also many men for whom it would be highly improper to address God in the circle of their families, who may be naturally by their education or other circumstances incapacitated to discharge the duty in a proper manner.

My dear friend, resumed Eudoxus, you do not reflect that the spirit of your objection may be applied with equal force against any exercise of prayer whatever, in the particular cases of some individuals.

Marcellus.—No, the heart may certainly be taught to pour forth its petitions, when the tongue would be embarrassed to express them in an intelligible manner for the edification of others.

Eudoxus.—When we feel our wants

we generally find no difficulty of expressing them in the presence of our fellow men. The humblest beggar is eloquent when he pleads for that which he knows he cannot do without. So the sinner duly appreciating his spiritual necessities, lifts up his petitions without embarrassment and in a short time grows familiar with the language of prayer. So also the father of a family, deeply sensible of the importance of the duty can always pray in an acceptable manner, if his heart is directed to the throne of grace. And the longer he habituates himself to the practice, he will become more competent to express himself clearly and appropriately in the language of supplication. A parent would feel no embarrassment in the presence of his family, if he commenced the practice of the duty with the earliest institution of his family. Those who pray much in their closets will never find any difficulty to pray in their families. The language of prayer will be natural and easy. And alas, it is to be feared that some of those who plead this diffidence, may attribute it to their inexperience of the duty in their most private retirement.

But grant for a moment this plea of incompetence and perhaps in a few instances it ought to be sustained, still the parent is not discharged from other parts of family worship. The obligation to instruct his children and servants in the word of God is still as incumbent as ever. He should call his family together every morning and evening to read a portion of the Bible, and acknowledge by more than words his supreme veneration of that holy book. And it would be well to inquire whether his duty did not authorize him to use a written form of prayer rather than totally to omit this service of God in his house.

The Jews of old were very careful to instruct their children in the knowledge of God, and christians are under a double obligation to do so now.

And yet I have seen many christian-professing parents who seemed to think that if they barely taught their children and servants to read and kept a Bible in their houses, and required them to read it at school or on Sunday as a task book, they discharged all the duties of their responsible relation. While perhaps their children would not see them with the Bible in their own hands from Monday morning till Saturday night.

Marcellus expressed his entire accordance of opinion on this point, and said, he could scarcely conceive how a man, professing to consider the word of God to be written in the Bible, and to love that book over all other books, could yet neglect to read and talk about it every day in the midst of his family.

The conversation now began to run into other subjects. The evening was agreeably occupied and sped with imperceptible but rapid motion to the hour of retirement. Then again I mingled with delight in the wonted devotions of the evening, and withdrew to rest as usual, deeply impressed with admiration of the peace and contentment that ever tabernacled in the dwelling of Eudoxus. MINUTIUS.

The following Lines on the death of Miss *Margaret Hammell*, (who died some years ago) have been handed us for publication. They were first published in the "Cumberland Register," a paper printed some years since in Carlisle. We can trace in them the language and the sentiments of our correspondent *Amanda*.

Our worldly comforts, ever on the wing,
Point to a deeper and a sweeter spring;
Whence heav'nly streams in fair meanders
flow,
Diffusing fragrance through this vale of woe.

The widow'd mother yields to death's embrace
Her darling child, the last of all her race.
Can aught terrestrial e'er her loss supply,
Whose life gave zest to every other joy?

For friends and fame and fortune brighter
smil'd,

In prospect of transmission to a child,
Whose blooming merit promis'd to adorn
The mother's evening with the smile of morn.

Alas! how chang'd the prospect now appears!
Those sparkling beams are chang'd for briny
tears.

All hope to build an earthly house is void,
The root is wither'd and the branch destroy'd;

Yet heav'nly wisdom bids repining cease,
And in celestial accents whispers peace.

O! listen to her heart-reviving voice.

Why should you morn, when heav'nly hosts
rejoice?

When saints & angels tune their golden lyres,
To hail her welcome to their radiant choirs!
Behold! the heav'nly gates their leaves expand
And give her entrance to Immanuel's land;

There placed beyond the subtle tempter's
wiles,

The world's allurements and harrassing toils,
No longer laboring with the heart's deceit,
She feels her inward purity complete.

Disease no more shall waste her tender frame,
And conquered death no more a victory claim,
That faith which smoothed the grisly tyrant's
brow,

Is lost in sight and full fruition now.

To her, how glorious, beautiful and dear,
Must the Redeemer and his work appear!
So in death's trying and impartial hour,
She bore sweet witness to his love and power.

Let all the sparkling joys of sense unite,
They cannot greet us with a scene so bright.
Bless then, O mourner, bless his sovereign
grace,

Which thus has been extended to thy race.

"Survivors shall her name repeat,
Affection of her worth shall speak,
Remembrance shall her story tell,
Each action, word and look recall,
The last, the loveliest of all,
When on the lap of death she lay,
Serenely smil'd her soul away,
And left surviving friendship's breast,
To enter on a glorious rest."

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